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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

THAT is a good article on the "Sonship of Christians," by Bro. Searcy. Study it well and you will think more both of yourself and your brother.

BRO. BOWEN on the "Whit-sitt Discovery" is incisive and well-nigh exhaustive on that line of remark. When such men think and write that way there is more than a "tempest in a

HEREAFTER the correspondents of Bro. R. R. Turnage will address him at Society Hill, Lawrence county, instead of Buford, Marion county, as heretofore. Bro. Turnage has our best wishes for large blessings in his new home.

WE regret very much to learn of the protracted illness of Bro. J. A. Snider. He has had to give up his work and give himself to recuperation and recovery. He is now with his son-in-law, Dr. Barrier, at Delhi, La. We hope soon to hear of his full recovery and return to his much loved work.

A NOTE from Prof. S. H. Shannon, of Escatawpa, mentions the resignation of Bro. J. F. Bynum and the calling of Bro. Henry Burnett to the care of the Escatawpa church, and also that of Moss Point. It is to be hoped that Bro. Burnett will accept the work. It is a fine field and he is a fine pastor. We understand that Bro. Bynum will locate on the line of the G. & S. I. R. R., where he will find a splendid field for all of his activities.

WE were glad to shake hands with State Superintendent A. A. Kincannon in our city. He still shows a trace of weariness after a long attack of physical disability, but was still the same genial and whole-souled good fellow that we always find him to be. He reports well of his great educational work, which he says is over on the advancing scale. The Professor will always have our best wishes for abundant success, as he has also of all our people among whom the memory of his personal influence and good work as a most successful school man will ever

THE HOLY SPIRIT IN THE TEACHING OF JESUS.

In the two last articles, our investigations as to the teaching of Jesus respecting the Holy Spirit was confined to the Synoptic Gospels, Matthew, Mark and Luke. This was for the sake of convenience and clearness. We pass now to the Gospel of John on the same subject. The careful reader passing from the first three Gospels into the fourth is conscious that he has entered into a different climate of thought. There is also a corresponding change in the forms of expression and the truths set forth therein are more spiritual, more mystic. John has left us the gospel of the inner life. We are brought to consider the truth of what Jesus says and does from within and not from without—from the center to the circumference, Jesus as the great center, Jesus the source, being what he is, all things which he did and said for us and within us follows as naturally as the light comes from the sun. What he did was not miraculous according to John. The works were only "signs." So John never uses the word miracle, he speaks of Christ's "mighty works" as "signs." From the very nature of John's Gospel, we may expect to find a fuller

word rendered "again" in the Old Version and "anew," in the Revised, always means "from above" in John's Gospel. (See John 3:3, 7, 8, 19:11, 23.) (2.) Again he says this birth is from (the) Spirit, literal out of (the) Spirit. (3.) Again he says the Spirit in the new birth is free and inscrutable. Like "the wind that blows where it will and thou hearest the sound thereof, but cannot tell whence he cometh nor whither he goeth." That the word *pneuma* spirit, in verse 8 should be rendered "wind" is obvious. (1.) Because the word "blows" is always associated with the wind and never with the movements of the Holy Spirit in any way. See Matt. 7:25. "And the winds blew." Also verse 27 "the winds blew and beat upon that house." Luke 12:55, "When ye see the south wind blow." John 6:18, "By reason of a great wind that blew." Acts. 27:40, "The mainsail to the wind." Rev. 7:1 "That the wind should not blow." (2.) Besides, the comparison here made by Jesus makes it necessary that we understand the use of the word *pneuma* to designate wind in verse 8, rather than spirit in the sense of the Holy Spirit. The comparison was appropriate since the laws of the wind were unknown to Nicodemus and are

stance of the body. The appetites, desires, and endowments which animate and govern the body, the entire equipment with which man is furnished to put him in correspondence with the world of sense. The birth of flesh introduces him into the human kingdom with its almost infinite resources which are designed to contribute to his development and enjoyment. In this kingdom of the flesh he is subject to its laws, from which he cannot free himself. Beyond the confines of this kingdom he cannot pass. The kingdoms above him and those below him in many respects are "hermetically" sealed. This law is not peculiar to man, but obtains with the subjects of all the kingdoms of nature. This will help us to understand the other deliverance of our Lord, "that which is born of the Spirit." Like begets like, and introduces to like. As the kingdom of God is a spiritual kingdom lying above and beyond the kingdom of the flesh, man can neither apprehend it nor enter into it by natural birth. He must enter into it by birth to be sure, but not by the birth of flesh. The birth of the Spirit brings him to an apprehension of and membership in this spiritual kingdom. The necessity for the new birth of the Spirit is not found in our immoral natures as brought out here by Jesus but in the order

are not visible, not palpable, nor constrained, but free and inscrutable, like the blowing of the wind. (4) The office of the Spirit here assigned is different from that ascribed to him in the Three Gospels. The Spirit, in them is not represented as the source of a new life, but the source of new powers, conferred with a view to arming the believers for their work. (5) Once more, in these gospel accounts, the Spirit is given in answer to prayer, but in this passage he comes of his own will, like the wind.

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. THE BAPTIST RECORD ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each one who will send us the amount set opposite each premium.

HERE IS OUR OFFER.

1. To all new, or paid-up subscribers who will send us \$2.50 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pronouncing Teacher's Bible, worth \$3.

Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "China," worth \$1.75.

Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books, on "Immersion," "Close Companion," and "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and THE RECORD, for \$2.10, all in cloth binding, or if in paper covers, for \$1.80.

Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this generous offer, and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year. Now turn to our last page and see our Bible picture, and what it is we offer you for so small a consideration, and make haste to let us hear from you, with the cash. This offer is open till July 1, 1897, subject to extension if we can arrange with the publishers.

WE greatly desire to accommodate our brethren and sisters in the way of getting their articles in the paper when they wish to do so, and they will respect our requests, it will simply be impossible very often. All matter for the Woman's Department must be in the office by Friday morning, and all for the Editorial or News Departments must be here by Tuesday morning to insure insertion.

it, than we have in either or all of the other gospel writers. In the conversation with Nicodemus Jesus introduces the work of the Spirit in regeneration. The passage we quote entire that the reader may have it before him "Verily, verily, I say unto thee except a man be born from above (anew), he cannot see the kingdom of God." * * * Verily, verily, I say unto thee, except a man be born of water and (the) Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, that which is born of the Spirit is spirit. Marvel not that I said unto thee ye must be born from above (anew). The wind (Spirit, *pneuma*) bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is everyone that is born of the Spirit." John 3:3-5, 7, 8. This is a difficult passage, because of its brevity. If we had all which was spoken by these two distinguished characters much of the obscurity would no doubt disappear, but we have only a very brief outline. The chief difficulty has been held to lie in the declaration of Jesus that one must be "born of water" as well as of Spirit. What disposition to make of the birth from water has puzzled those who are unwilling to believe that "water" means "baptism," which they consider as assigning to baptism a sacramental value which is not justified by the general teaching of the New Testament. But the purpose of this article is to discuss the necessity of discussing that part of the passage, however important it may be in itself. The work here predicated of the Spirit alone concerns us now. (1.) Jesus affirms that this

The word "sound" in "voice" is highly appropriate when applied to the "wind" but not when applied to Holy Spirit in the new birth process. The Greek word for Spirit is literally *wind* or *breath*. (4.) Lastly, Jesus says, this new birth of the Spirit is a necessity. (1.) This necessity is found in the nature of the kingdom of God. It cannot be apprehended, seen, without it. It cannot be entered without it. "Except a man be born of water and Spirit he cannot enter the kingdom of heaven." (2.) The necessity looked at from another point of observation appears as inherent in the nature of man. We do not believe Jesus intends to emphasize the fact of man's sinfulness, as the ground of his inability to apprehend the kingdom of God. The necessity here emphasized, is not an ethical or moral one, but the principle upon which the necessity is based is much more far reaching than that. It is one running through all the kingdoms of nature. Man's sinful nature we have no doubt is an obstruction to his apprehending spiritual and moral entities, but our point is that Jesus is not emphasizing that *syntactic* of our nature when he says, "That which is born of the flesh is flesh, that which is born of the Spirit is Spirit." We take to mean, that there are two orders of being, both of which there is an impassable barrier. The two principles are not that of good and evil, but two orders of being, both of which man may partake of. By the flesh he becomes connected with the one, he apprehends it, he enters into it, by the Spirit enters into the other. More is meant by the "flesh" than the

must pass, and within which there is salvation, and out of which men are by nature, and that the Spirit as the source of a birth from above is the gateway into this spiritual kingdom.

New and Old.

"All things work together for good to them that love God, to them who are the called according to his purpose." Do you love the Lord? Don't you love to have good things? Well, then, what is the use of being so gloomy and unhappy over the affairs of life? Let the question of love for God be settled, and all else will end well.

Life is not a game at chance, as some suppose. It is a well ordered chain of providences, each link of which is weakened or strengthened by the performance or neglect of duty; weakened if duty be neglected; strengthened if duty be performed. How is it with the chain of your life? Act well your part, and the ghost of chance will never cross your path.

We should all become less concerned about how long we shall live, and become more concerned about how well we shall live. The real measure of life is "goodness, no, years." Learn well the purpose of life, and let your living be the moulding of life's purpose into noble deeds. Life is not a failure if we live well; the sphere of life does not determine one's greatness. Men may be great in small spheres, or small in great spheres. Great men are those who measure up to their callings. The eye has its work, the nose its work, the foot its work; the foot may be as great as the eye, or the nose as the ear. All of us are servants of God, as the different members are servants of the body. Look well, then, to your service, leaving results with God.

"By faith Moses, when grown up, refused to be called the son of a daughter of Pharaoh; choosing rather to suffer affliction with the people than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he looked for the reward." From this we learn that faith in God does much towards determining the Christian's course of conduct in life. Moses, minus faith in God, would have become son of Pharaoh's daughter; Moses, plus faith in God, rejected the pomp and pleasures of life, and chose to suffer affliction with God's people. Noble choice of a noble man! Faith in God makes no mistakes. The will that is moved and influenced by it, always chooses right. Like the magnet, an intelligent, spiritual faith in God always draws the Christian into hearty sympathy and co-operation with the right. Just now the world needs men and women with faith in God. Sin has its pleasures now, as in Moses' time. The pomp, vanity, pride, and lust of life, are the mighty rivals of right and truth. The world is anxious to adopt Christians into its family. Every Christian, at some period in life, stands on a pivot between Christian duty and worldly pleasure. Which have you chosen? Which will you choose if thus poised at the present? Let faith decide the question. What is one dollar today, compared with a thousand that may be had tomorrow by refusing one but one pleasure? The pleasures of sin for a season, compared with eternal rewards of Christian service?

"Godliness is profitable for

all things, having promise of the life that now is, and of that which is to come." Worldliness will profit only for a few things, and for a very short while. What are worldly pleasures but bubbles that float for a while on the stream of time? The wicked shall be cut down as the grass; they are as the chaff which the wind driveth away. Not so with the godly. The godly are as a tree planted by the rivers of water; their leaf shall not wither, and whatsoever they do, it shall prosper. The Lord will not forget their labors of love. "The path of the just shineth brighter and brighter unto the perfect day." Then crosses become crowns; losses become gain, and all Heaven shouts the Redemer's praise.

The Whitsitt "Discovery."

The "discovery" that "all

Baptists," but finally narrowed to "the Baptists of England" practiced sprinkling for baptism from a certain period (1510) until 1641, is original with Dr. W. M. Whitsitt. Nothing has occurred within the knowledge of the writer which has astonished and shocked him so much since he became a Baptist, as this strange production of ecclesiastical historical research; and the manner in which it was published to the world! I have re

frained from expressing an opinion concerning it in any general gathering of the brethren, and in dumb amazement, which has been painful to me, I have held my peace, while at the same time I have sought for some way which might furnish one explanation that would relieve the situation and enable me to retain

the "discovery" of the church

and at the same time account for our brother's remarkable discovery. After much thought on the subject, I am confident that I have discovered the only possible way to account for the strange "discovery," and at the same time hold the author in high esteem as a man of deep-toned piety and honorable Christian character.

Let us bear in mind that Bro. Whitsitt is a fallible man, just as fallible as the Apostle Peter was when he was not under inspiration of the Holy Spirit. Let us bear in mind that as a fallible man he was not beyond the possibility of being influenced by preconceived views and prejudices any more than Nathaniel of Cana was, or than Simon Peter was at Antioch. Now, with this much as a basis for a satisfactory explanation of that, to us, remarkable "discovery," we may proceed further. Let us take into account the fact that our brother was, and doubtless is, heartily opposed to "landmarkism," and has no patience with the Baptist church continuity idea; and this also, that he believes that a Baptist woman ought to join the church to which her pedo-Baptist husband belongs, which furnishes proof that our brother believes in the "branch church" theory. Now, I submit that it was perfectly natural for Dr. Whitsitt to have set out with his investigation of Baptist church history from the preconceived views and prejudices which naturally influenced a belief that he would find a broken link somewhere in the history of the church. This has been carefully examined and found without a flaw. It now remains to be proved what never can be proved, that time was, when it is most in memory; their hearts cling to the past. You

sion idea, and sustain his view of the "branch church" theory. And so it was that when our brother thought he had discovered the broken link, it was, to him, a happy discovery. That this is true is clearly shown in his article in the *Independent*, when he writes: "Happily for us, however, the above assertion that immersion was a new leavening is confirmed by the authority of Edward Barber, the founder of the rite of immersion among Baptists." "Happily for us," says Dr. Whitsitt. "Happily for whom?" Why, for the pedo-Baptist editors of the *Independent*, whom Dr. Whitsitt was persecuting, and for Dr. Whitsitt himself. Right here in this scurrilous "Eureka" remark, we have a revelation of our brother's gratification at having discovered that coveted broken link.

In conclusion I remark, that so far as I am concerned, I have no more need of church history to prove that Jesus was a true prophet, and spoke the truth, than I have for the discoveries of science to prove the truth of revelation. The word of Christ is enough, and the end of all controversy with me. And may my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if I ever throw discredit upon the word of the Lord, which endearth forever.

In conclusion I remark, that while Bro. Whitsitt is held in esteem as a scholarly, pious man, confidence in him as a church historian is destroyed; and that so great is the desire for him to resign the position he occupies, that I am confident he will do so, and at the meeting of the trustees at Wilmington, N. C., in May. That his continued connection with the Seminary will be detrimental to its interests, is palpable. His own self-respect as a noble, high-toned Christian gentleman, will not permit him to continue longer than he can prudently bow himself out with one of those graceful bows characteristic of the good man. O. D. BOWEN.

Ellisville, Miss.

P. S.—My own belief is, that a perfect history of the church

cannot be written except by the infallible Chronicler, who himself has been with us all, but what we would call pedo-Baptist churches, that practiced sprinkling for baptism, after investigation of the rite of baptism from a Biblical standpoint, reached the conclusion that immersion alone is scriptural baptism, and embraced an practiced it. While all along through that period it was taught that baptism was to be administered in the name of the Father, Son, and Holy Spirit, we could hear the links in the chain rattle clear back to the mountain in Canaan from whence the God of Heaven sent her forth, yea, clear back to the Jordan, and to the beginning of that baptism, which was from Heaven and not of men.

O. D. B.

Remember the Old Folks.

BY ST. CLAIR LAWRENCE.

I write to children; not babies that need nursing, nor boys and girls within spanking age; but grown-up children, gone out from home, leaving parents behind.

Say, children, will you read without a nose-curl or a spell of yawning, a word of counsel from an old, ugly, bald-headed man that loves you? If so, here we go.

Will you call me quizzical if I ask a question or two? Don't grow quizzical and bend over, but answer with your head up. I have a good reason for asking. Listen: Do you love father and mother now as well as you did when you kissed them good-bye? When children leave home, new associations, new thoughts, new cares, all come creeping into the mind and heart, so that, if you grow careless, they may crowd out the old loves. Be careful. The change, if change there be, is with you; no change with

increased anxiety in your behalf. To you the present is attractive and the future bright. With them it is most in memory; their hearts cling to the past. You

have been carefully examined and found without a flaw. It now remains to be proved what never can be proved, that time was, when it is most in memory; their hearts cling to the past. You

can never know, without a like experience what it cost them to give you up, what a vacancy you left behind.

Now for other questions, please. What are you doing to comfort them? Ard you visiting them every opportunity that offers? If not, you are doing wrong. Neither time nor expense should hinder. Mark it well. When some day the news reaches you that father, or mother, is gone, you will not begrudge the time given or the money spent, in visits and bestowments, to make them happy.

If you are far away, do you write to your parents often? An aged mother lately said, "My boys have all forsaken me, and she wept tears of deepest sorrow. Her trouble was, no word had reached her for months from her sons, who were making fortunes in the West. She had watched the mails with anxious heart, till in despair she was almost broken-hearted. It was all occasioned by the sheer neglect of children whose infancy and early years she had watched with sleepless love.

Are you, who read these lines, guilty of this crime? Crime I call it, and crime it is. Oh, how full is many a mother's heart, of sorrow and foreboding, when just a few lines, a mere postal card, perhaps, from an absent son or daughter, would fill it with joy and praise. Children, write often—if but to say: "Dear Parents: I am well. Your affectionate child." Such messages will stay the tide of painful anxiety that is almost breaking father or mother's heart, if long neglected. That was a warm-hearted son who wrote,

"MY MOTHER."

The hills may tower, the waves may rise, And roll between my home and me; Yet shall my quenched memories Turn with undying love to thee."

Blue Mountain, Miss.

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Behold what manner of love the Father has bestowed upon

Fasting.

[I am requested to give, for publication, a synopsis of last Sabbath's sermon. M. V. N.]

"And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thinke eat and drink? And he said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." Luke 5:33, 34, 35.

FASTING WAS A FREQUENT CUSTOM.

[I. WHAT BLESSINGS ARE DESIGNED THROUGH FASTING?

1. *Spiritual preparation.* Jesus fasted, either for the preparation of his humanity, or for an example to us. Have we not a mission in the world, and have we no need of spiritual endowment? Paul, the inspired apostle of the Gentiles, found it necessary to be in "fastings often." If you are far away, do you write to your parents often? An aged mother lately said, "My boys have all forsaken me, and she wept tears of deepest sorrow. Her trouble was, no word had reached her for months from her sons, who were making fortunes in the West. She had

watched the mails with anxious heart, till in despair she was almost broken-hearted. It was all occasioned by the sheer neglect of children whose infancy and early years she had watched with sleepless love.

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"Dear Parents: I am well. Your affectionate child."

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rise, And roll between my home and me; Yet shall my quenched memories Turn with undying love to thee."

II. WHEN SHALL WE FAST?

1. *Steadily.* "Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheer to simmers now?" Zech. 8:19.

2. *On special occasions.* See 2nd. Chron. 20:1-13; 20-25. When Moab, Ammon and Mt. Seir invaded Judea, and Jehosaphat proclaimed a fast; and he, and all Judea, sought the Lord for deliverance; and God harkened to their prayers, special providences, and hence, special blessings. When God tells us what to do, that he may thus bless us, shall we not fast and pray for their success?

3. *To save sinners from destruction.* Esther (4:1-16) and her people were doomed to die. The decree had gone forth, sealed with the king's signet. Esther proclaimed a fast, and the Jews prayed to God. The scepter of peace was extended and they did not die. The decree of Almighty God had gone for nought. "The soul that sinneth, it shall die." Shall we not fast and pray to the Lord of hosts, the fast of the harvest, when the bridegroom shall be taken away from them, and then shall they fast in those days?"

4. *To save great numbers in extreme cases.* Jesus said: "This kind goeth not out by prayer and fasting." Matt. 17:21. Is there not such a thing as special prayers, special providences, and hence, special blessings? When God tells us what to do, that he may thus bless us, shall we not obey?

5. *WANTED.* Agents in every county in

Sonship of Christians.

us, that we should be called the sons of God. Therefore the world knoweth us not; because it knew Him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Our Heavenly father has bestowed upon believers the great love of being called "the sons of God." The world does not understand or appreciate this relationship, for the reason that it does not know and appreciate God.

6. *The sons of God are heirs to an incorruptible inheritance.* Paul informs us that "the Spirit himself beareth witness with our spirit that we are children of God. And if children, then heirs—heirs of God, and joint heirs with Christ." The child is heir to the father's estate. How rich, then, are the children of God! Peter speaks of the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." We cannot give an inventory of the possessions of the children of the kingdom, but the tares are the children of the wicked one." Paul said to the Ephesians: "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." These scriptures clearly prove that all persons are not the children of God.

7. *Only spiritually regenerated people are the sons of God.* Eden was corrupted by sin, but the Christian's inheritance cannot be corrupted.

8. *Like the sun that purifies the earth, but cannot itself become contaminated.* Oh, Christian, "All are yours, and ye are Christ's, and Christ is God's."

J. B. SEARCY.

Our Sunday School Lesson.

In a recent issue of THE RECORD, the editor referring to the Sunday School Lessons in its columns, says: "We would be glad to hear from any of our people who are studying them to let us know that they believe in the name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

9. *Agents in every county in* Tennessee, Alabama, Arkansas, Mississippi and Louisiana to introduce Educational Specialties. No book, no "chestnut"; something new, unique, artistic, beautiful—a seller. A high-class work appeals to all classes, rich and poor; within the reach of all.

10. *WANTED.* We want men of character and ability; none others need apply. Intelligence a requisite; must be neat in dress and polite in address. Good references required. Teachers and students especially desired. I offer "no snap," but to men who have the qualities of a salesman, intelligence, push and enterprise, I can give enjoyable, remunerative work. Don't consume our time unless you have the above requisites and mean business.

W. B. McCASLIN Room 28, Southern Express Building, Memphis, Tenn.

3. *WANTED.* WANTED.

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W. B. McCASLIN Room 28, Southern Express Building, Memphis, Tenn.

4. *WANTED.* Several agents of the Memphis & Charleston Railroad will sell round-trip tickets to all tourist resorts in the South at low rates. These tickets will be good to return until May 31, 1897, and will be good to stop over at prominent points en route. Remember that the Memphis & Charleston R. R. is the shortest line via Chattanooga and Lookout Mountain Splendid roadbed, fast time, elegant equipment.

For rates, schedules, sleeping car berths, and other information, call on or address any agent of the M. & C. R. R., or C. A. DESAUSSURE, G. P. A. Memphis, Tenn.

5. *WANTED.* MARY J. WEL

OUR FIELD GLASS.

From an esteemed favor from Rev. J. E. Phillips, the Port Gibson pastor, we learn that Bro. Anding begins a meeting with him on Sunday (7th), and is to continue for a few days "dispensing the bread of life." They are praying for a revival. May these petitions be answered by a "season of refreshing from the presence of the Lord." Bro. Phillips says: "We have quite recently purged out some of the 'old leaven' that has been among our little flock, and now in devotion of soul, pray for new blessings, such as will show forth His praise in the midst of the people." —We have noticed that recently Rev. G. W. Riley, with fine effect, delivered his famous lecture on "The Modern Dance" in one of the churches in Louisville, Ky. His family are visiting relatives in Louisville for a few days. —Dr. S. A. Goodwin, of Savannah, Ga., who was formerly the esteemed pastor at Columbus, has recently resigned at Savannah, and accepted the pastorate at Dalton. Dr. Goodwin was pastor a number of years in Virginia. —We have an esteemed letter from Rev. T. B. Harrell, Nacogdoches, Texas. His church had just enjoyed a "revival season," following the mission rally, and during the revival Dr. T. J. Walne, of Corsicana, did the preaching. He says "a good work is being done." One had been approved for baptism and others expected.

Bro. Harrell says: "Our mission rally was delightful. We had a good spiritual uplifting. Brethren Gambrell, Walne and Fawcett were all here, with a number of other good brethren. —We closed on Sunday night with a collection for Foreign Missions amounting to nearly \$100." Good! —Last but not least, there is a new-comer in Bro. Harrell's family, a little lady who proposes to make her home with him, and who is said to be quite bright. May she be a continual blessing to the pastor.

Dr. M. C. Ellis, one of the Senatobia deacons, and a physician of the town, is not only an active and efficient Christian, but is also a superior and skilled physician and surgeon and is the peer of many of the practitioners of cities who are widely known. We know of one obstinate and difficult case (among many others) which he managed with great skill and success, and the afflicted could not fall in better hands for treatment. —We have read with great interest and satisfaction Dr. Christian's book, "Did They Dip?" and although it was so fully reviewed by another of THE RECORD editors, we wish to express the opinion that Bro. Christian has, with rare diligence and discrimination, presented another phase of the question in Baptist history. We do not question the motives and ability of Dr. Whitsett, and believe he has very ably presented his view of the question. Every one should read both books in connection with each other. We simply quote what Dr. E. T. Hiscox, the great Baptist author, says: "In another thing has Dr. Christian proven Dr. Whitsett mistaken, namely, that Dr. Dexter knew Baptist history better than Baptists themselves knew it. It is clearly evident now that the Baptist, at least, knows Baptist history better than Dr. Whitsett does, better than the divine consolations may be their support."

PURE GOLD.

Here are some words that we would not exchange for much gold. They are from a dear friend who, for several years, was a most earnest and encouraging helper in one of our most pleasant pastorates. At the close of a letter referring mainly to an excellent communication sent the paper, she says:

"I add the usual woman's P. S. to send love to Mrs. H. and Miss Mary. I hope my writing will not perplex the printers. My ink is, unfortunately, very pale, and you remember my crippled fingers. But if I can do any good in the harvest field, I shall have accomplished all I wish."

Your abiding friend,

MARY J. WELSH

(If all fingers that could, would do as well as those crippled fingers, what an advance we would have on what we are; but alas! Eds.)

We learn with regret, of the death of Sister Mary E. Covington, of Summit, which sad event occurred on the 7th inst. Sister Covington was the mother of the good wife of Rev. J. F. Hailey, pastor at Shugualak. We learn that she was a useful and greatly beloved member of the Summit church. We tender our sympathies to the bereaved family.

It seems to me that the enforcement of the laws, which inclined occi-

CHRONICLES.

L. A. D.

The General Association of Mississippi was organized at Bethel church, Newton county, on the fourth Lord's Day in October, 1854, pursuant to a resolution of the Mt. Pisgah Association the previous year. Eld. J. M. Chambers was chairman. It was the outgrowth of the missionary spirit, and at once proceeded to supply the destitution in the southeastern part of the State, as far as possible. An impression prevailed in some minds at a later date that it was formed in opposition to the Convention, which is a mistake. As early as 1844 Eld. N. L. Clarke, who had then been in Mississippi four years, was a member of the Convention, and attended its meetings, but he saw that it was impossible for that body to reach the field mentioned without delay, and hence favored the measure, as a necessity. For many years the Association had the entire responsibility of the work, and its faithful laborers are entitled to much credit.

There have been great changes in Southeast Mississippi since 1854. Six years thereafter the Confederate war was upon us; but Brethren Clarke, Merrill, Thigpen, Johnston and others did not stop their activity, though hindered by adverse circumstances. Very soon after the surrender, the General Association met at Gardendale and suspended operations for a time, expecting to co-operate wholly with the Convention; but the latter body found itself confronted with the task of absorbing its attention. It was not until the N. O. & N. E. Railway was being built that the Convention entered the field; meanwhile the General Association having reorganized had not only been organizing churches, but had engaged in Sunday School work, and was encouraging co-operation. Now that the Gulf & Ship Island Railroad is running through the territory, and another road is in progress, the hearty co-operation of all our forces is demanded to meet the emergency.

Three things are apt to get ahead of us: unless we watch and work, i.e., saloons, gambling-halls, and haunts of impurity. All these terrible evils are enemies to true Christianity. The world either advocates or apologizes for them, and there are professors of religion who practically encourage them. Of course they are ready with "excuses" such as "blind tigers are worse than saloons," which is not true; and that "we can't stop gambling," another corruption, and that haunts of iniquity are "a necessary evil," a plea of Satan. We should plant churches at every station and every county seat, must establish Sunday Schools and have colporteurs visiting from house to house, with the Bible and other pure literature. Whole families are being alienated from our faith for the want of instruction.

At the close of a letter referring mainly to an excellent communication sent the paper, she says: "I add the usual woman's P. S. to send love to Mrs. H. and Miss Mary. I hope my writing will not perplex the printers. My ink is, unfortunately, very pale, and you remember my crippled fingers. But if I can do any good in the harvest field, I shall have accomplished all I wish."

May their lives, influence, means, and all be dedicated fervently to Jesus.

A FRIEND.

than boldly stand up for the right.

Too many Christians are trying to "explain away the Bible." Such do not show an intimate acquaintance with the Holy Spirit. They do not realize the fact that prophecy points to them, and indicates that we are in the "last days"—not the end of the world, but of the dispensation. While they are searching for new interpretations and "higher criticisms," a power above them is bringing His words "to pass" for which, peradventure they are not "watching," while relying on human wisdom. The Apostle Paul wrote some very plain things about "wise men after the flesh," and in 1 Cor. 1:27, says that "God has chosen the foolish things of the world to confound the wise," etc. Our safety is in studying His word and obeying Him according to its teachings. It is the Holy Spirit that is to "guide us in the way of all truth," and James says: "If any lack wisdom, let him ask of God"—not of men.

Though but a layman, the Chronicler takes the liberty to express a few thoughts, dotting them down as they come. He has often noticed the prevalence of the number three in nearly everything. There are three classes of Christians—the standing, the sitting, and the running; the first go nowhere, the second do nothing, and only the third are engaged in the Master's service. Again, there are some things that God has not given us—we belong to Him first. He reserves one-seventh of our time, and one-tenth of our time to come; to take them is to "rob Him." Straiga to say, multiply these and we have seventy, the "days of our years"; but if we rob God, will He not shorten our days, and shall we not be accounted as "unfaithful," so taken away?"

Evans Nunn.

The most magnificent event in the history of Shugualak occurred here on the 25th of February, in the marriage of Mr. Isham H. Evans, of West Point, the cashier of one of the banks, and Miss Lillian Nunn, the only daughter of Mrs. M. L. Nunn, and the late Major E. F. Nunn of this place. The rites were performed at the Baptist church, at 7:45 p.m., in the presence of a large audience of townsmen and visitors. The most refined and intelligent assembly that ever witnessed an occasion like this in this church, were present to do honor to this climactic event of the little city.

The wedding march was superbly executed by Prof. Geiger, professor of music in Stone College. The ushers, Messrs. H. L. McCleskey and Wilbur Jackson, after seating the people, at the opening of the ceremonies, marched slowly down the aisle, some fifteen paces in front of the first couple of attendants, to their position at the floralized altar. Then came Misses Georgie Welsh and Birdie Geiger, one in either aisle, advancing slowly, followed by Messrs. A. S. Bozeman and Henry Evans; then Misses Sallie Leslie Stone and Louella Jennings, followed by Messrs. Henry Dugan and Julian Jameson, filed gracefully

WANTED—Several faithful men or women, who are willing to make a permanent engagement, to be self-addressed stamped envelopes. The National, Stay Insurance Building, Chicago.

and approaches them according to their way of thinking. He also sacrifices in matters of mere expedience his own personal inclinations when dealing with those who are weak in the faith. This catholicity of spirit and power of adaptation are strikingly illustrated in the skillful manner in which he addresses different audiences. At Antioch in Pisidia he speaks to Jews from the standpoint of Old Testament history; at Lystra, a Gentile town, he does not deal with the gospel of which they know nothing, but comes to them from the standpoint of God in nature. His Jewish parentage, the cosmopolitan influences of his early home in Tarsus and above all the revelation to him of the gospel for all men, gave him the severest discipline. It means to say that he runs with Revelation with which they know nothing, but comes to them from the standpoint of God in nature. 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W. M. U.
Department.

MISS MARY P. HACKETT, EDITOR

March.

JAPAN.—"Behold, now is the accepted time; behold, now is the day of salvation." S. B. C. Mission opened, 1889; missionaries, 16; native assistants, 4; stations, 2; churches 1; membership, 40; baptisms, 3; Sunday School scholars, 150.

STUDY TOPICS.—Will the war and victory help the cause of religion? The influence of European civilization. Greater religious liberty. Higher rank among nations. A time of possible peril and great opportunity.

To-Day and To-Morrow.

Don't tell me of to-morrow.
Give me the man who'll say,
That when he died he'd be done,
"Let's do the deed to-day."
We may all command the present,
If we act and never wait;
But repeatability is the phantom
Of the past that comes too late.

Don't tell me of to-morrow.
There is much to do today
That can never be accomplished
If we throw the hours away.
Who the future can foresee!
Then, why put off till to-morrow
What to-day can do so well?

Don't tell me of to-morrow.
If we look upon the past,
How much that we have left to do
We cannot do at last;
To-day, it is the only time
For all on this frail earth;
It takes an age to form a life,
A moment gives it birth.

Carpenter.

We give in this issue an article by Mrs. Kate Kimbrough, on the subject of "Self-denial." Probably all are not aware of the fact that the third week in March has been set apart as week of self-denial and prayer, and of giving. Cannot the sisters make a real denial of self during this time, and give the results to our Mission work? Surely we who have so much, can spare a little of what is spent for personal comfort to help the Master's cause.

The following article was written to be read at the ladies meeting of the Union Association at Hermannville on the fifth Sunday in January, but on account of inclement weather, there was no meeting. At the request of the vice-president (Mrs. N. O. Thompson), the author of the article, Mrs. S. J. Phillips, of Port Gibson, kindly sent it to us for publication. We are glad, indeed, to have something from the pen of this active worker and we very much appreciate her kind words of commendation of the W. M. U. Department of the paper:

Christian Woman's Work.

This is a subject vast and comprehensive in its significance. It is not my purpose to write of woman's sphere, upon which so many different views are held, and abler pens than mine discuss. The Christian woman's sphere is wherever God has placed her and it is only when she fills her sphere, as God would have it, that the call comes to "come up higher."

We each have our sphere—our little world. Daily, do our lives come in contact with those of others, and, as a little pebble dropped into the running stream sets in motion a wave that constantly widens and widens, until it touches the mossy bank, so

shores of eternity. Then, since this is true, should not all our influence be on the side of right? Be to thyself, and to thy duties true. Look on the world, its troubles and its sin. And own that thou hast much indeed to do."

Indeed, as we look around us, we find that there is much to do. But before we can accomplish much for Christ, we should more fully give ourselves to him. Until this we do, we can never be really useful and happy, accomplishing the highest good.

Cuyler in "Christianity in the Home," says: "Whatsoever one takes to be the paramount object of his thoughts and his affections, in that will he become the most effective, as well as find the highest enjoyment." Men, who have held to one idea, are generally the ones who have accomplished most in the world.

Newton made "star-eyed science" his goddess and she opened up to him the treasures of her store-house, revealing to the poor Indian, in the midnight darkness of his barbarism to reach the happy hunting grounds of the Great Spirit and the rare occasion was appropriately celebrated by a gathering of relatives and very near friends of this aged couple who were heartily congratulated for their success in life and were wished many happy days yet among us. At 9 o'clock Mrs. L. H. Baggett gracefully announced supper and at this call there was no time lost. When we reached the dining room our eyes were greeted with two well arranged tables which were spread with substantial and delicacies in profusion, which were highly enjoyed by everyone. When all were again seated in the parlor, the gray-haired bride and groom related many reminiscences of their wedding day, among them an account of a Virginia reel which was danced at their wedding fifty years before. This ideal couple of old people seemed to enjoy the occasion very much and some claimed that they looked ten years younger. At 11 o'clock the time for parting came and each and every one expressed a gladness for having been there. The only regrettable feature was the absence of the sons and daughters in Texas and California who were unable to be present. They remembered the old folks, however, with telegrams of love and congratulations.

I feel that I voice the sentiment of every one present when I say that their past lives are worthy of emulation.

GUEST.
Texas.
(This was inadvertently overlooked, which we greatly regret. Eds.)

Woman's Power.

A man can build a mansion
And furnish it throughout;
A man can build a palace,
With lofty walls and ston;
A man can build a temple
With high and spacious dome,
But no man in the world can build
That precious thing called home.

So, 'tis a happy family.
Of women far and wide,
To turn a cot or palace
Into something else beside;
Where brothers, sons and husbands tried,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom—Home.

—Janet Jones, in Exchange.

Self-denial Week.

Bancroft tell us of the American Indian, who was perpetually imposing on himself extreme hardships, that by penance and suffering, he might stand for his offenses, and by acts of self-denial he might win for himself the powerful favor of the invisible world. In contrast with the poor Indian, thinking, in the

midnight darkness of his barbarism to reach the happy hunting grounds of the Great Spirit and the rare occasion was appropriately celebrated by a gathering of relatives and very near friends of this aged couple who were heartily congratulated for their success in life and were wished many happy days yet among us. At 9 o'clock Mrs. L. H. Baggett gracefully announced supper and at this call there was no time lost. When we reached the dining room our eyes were greeted with two well arranged tables which were spread with substantial and delicacies in profusion, which were highly enjoyed by everyone. When all were again seated in the parlor, the gray-haired bride and groom related many reminiscences of their wedding day, among them an account of a Virginia reel which was danced at their wedding fifty years before. This ideal couple of old people seemed to enjoy the occasion very much and some claimed that they looked ten years younger. At 11 o'clock the time for parting came and each and every one expressed a gladness for having been there. The only regrettable feature was the absence of the sons and daughters in Texas and California who were unable to be present. They remembered the old folks, however, with telegrams of love and congratulations.

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MISS Lula Whilden.

One of our missionaries in China went with her father, Rev. B. W. Whilden (now of Williston, S. C.), and her mother, Mrs. Eliza Whilden (who in a short time died and is buried in China), and one sister and brothers in 1848. Bro. W. returned with his children and married again. The health of his second wife failing, he returned to the United States, and has labored chiefly in South Carolina. I do not know at what time Miss Lula entered her work at Canton. Some of you can tell she is doing a good work, and I believe her published letter in a recent issue of THE RECORD will be of interest to all who love foreign missions.

Sincerely yours,
W. H. R.

Golden Wedding.

December 17th was the fiftieth anniversary of the marriage of Judge and Mrs. W. P. Baggett and the rare occasion was appropriately celebrated by a gathering of relatives and very near friends of this aged couple who were heartily congratulated for their success in life and were wished many happy days yet among us. At 9 o'clock Mrs. L. H. Baggett gracefully announced supper and at this call there was no time lost. When we reached the dining room our eyes were greeted with two well arranged tables which were spread with substantial and delicacies in profusion, which were highly enjoyed by everyone. When all were again seated in the parlor, the gray-haired bride and groom related many reminiscences of their wedding day, among them an account of a Virginia reel which was danced at their wedding fifty years before. This ideal couple of old people seemed to enjoy the occasion very much and some claimed that they looked ten years younger. At 11 o'clock the time for parting came and each and every one expressed a gladness for having been there. The only regrettable feature was the absence of the sons and daughters in Texas and California who were unable to be present. They remembered the old folks, however, with telegrams of love and congratulations.

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ACTING THE GENTLEMAN.

A Story For Boys.

BY BESSIE LACKEY STAPLETON.

CHAPTER 5—Continued.

"Who's there?" he demanded on opening the door.

"It's me, Judge, I come ter bring your keys home." His voice was calm and steady, but he trembled in every limb.

"Henry Lenton, do you mean to say you have my keys?"

"Yes, sir, but I brung 'em home. Here they is," holding up the bunch. With the bunch of keys he grabbed Henry's hand, pulled him inside and didn't pause until he reached his study, where a light was burning.

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